5

SPEECHES

ON THE

CATHOLIC BILL,

&c. &c.

[PRICE ONE SHILLING.]

THE

SPEECHES

OF

SIR THOMAS OSBORNE, BART.

AND

PATRICK DUIGENAN, ESQ.

ON THE

CATHOLIC BILL,

IN THE

IRISH HOUSE OF COMMONS,

MAY 5, 1795.

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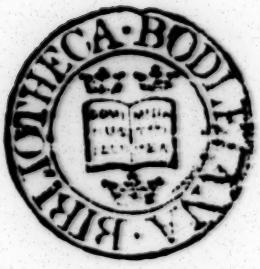
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SPEECHES

ON THE

CATHOLIC BILL.

SIR THOMAS OSBORNE, BART.

ON the grounds of juſtice, and general expediency, the cauſe of the Catholics has been heretofore pleaded, with all that force of genius that, under the guidance of an inflexible love of truth, enables the Right Honourable Gentleman, who has introduced the bill, to exhauſt the reaſoning on every ſubject that he undertakes to elucidate. I therefore ſhall look at it in a new light, and conſider it as a ſtep that leads directly to that Parliamentary Reform which, at the opening of the laſt ſeſſion, was ſuggeſted, and contended for, with a degree of *unfeigned zeal* that ſtands a pledge for perſeverance, and on the full accompliſhment of which depend abſolutely the proſperity and ſecurity of theſe kingdoms. I conſider it in that light, becauſe it requires the ad-

 miſſibility

miſſibility into this aſſembly of a great number of men who are now excluded, amongſt whom, it is evident, that there are thoſe who, in temper and prudence, greatly excel that whole ſect of philoſophers who maintain the doctrines of aſcendancy; and, I am perſuaded, that our only way to guard againſt thoſe dangers, to which we may be expoſed, in conſequence of that reſentment that is excited in a race of men, to whom it does not appear Nature has denied the faculties of men, is to keep our eyes fixed on the ſtrict principles of the conſtitution, and not to ſhut them againſt the light of reaſon.—And, Sir, I am ſure, that it is neither unſeaſonable or irrelative for a member, on the preſent occaſion, to deliver his ſentiments on that ſubject, which appears to be the moſt important that can be conceived, when it is conſidered that the legiſlature and the government of an hoſtile and victorious country are compoſed of philoſophers and patriots; at a time when we can ſee a door lying open by which adventurers and dependants may be admitted into our own, to exerciſe what has been, by the ſame illumined mind, indignantly termed the trade of Parliament.

Sir, for the few moments that I mean to ſpeak, I ſhall indulge myſelf in a viſion, and imagine that I am addreſſing a Committee of Public Welfare. And, although, as I have heard, with the deepeſt concern, a Member, whoſe underſtanding fits him to have formed a better judgment, unhappily miſtake one of the beſt productions of the pen for an advertiſement for inſurrection—I too, perhaps

may be thought guilty of ſpeaking for it.—Still, I will ſay, that the errors of thoſe miſguided men, who miſtake the republican principle, and the deſigns of thoſe vicious men, who pervert and abuſe it, are dangerous to the ſtate, and ought to be guarded againſt. But that is not a reaſon why the republican principles ſhould not be inveſtigated and underſtood, as the foundation of our conſtitution, and only foundation of any human government that is juſt: and that, Sir, is a ſentiment that is not, by any torture, to be repreſented as coming from one who wiſhes to pull down the Crown. And as a faſt adherent to the Crown, I maintain the republican principles, that pillar on which the Crown reſts. Sir, it is a celebrated ſpeech of a famous Stateſman, that he would cling to the Crown. I applaud the ſentiment; but I think it had been better expreſſed, had he ſaid, that he would cling to the Republican principle; for when that actuates men who are diſpoſed to have an individual limited ruler, and to put a crown on his head, it, and it alone, has power to maintain that Crown againſt all who would ſhake it. What has been the fate of the Crown of France, that the world thought impregnable? Not having been grafted on a Republican ſtock, it has periſhed. Sir, it is common with many of thoſe who are juſtly the admirers of our Conſtitution to ſay, that there is a certain principle in it that muſt, of itſelf, conduct men back to the right way when they have ſtrayed to a ceratin diſtance. This is a moſt dangerous maxim,

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for it tends to make men ſupine, and certainly is no more than the doctrine of thoſe who are but lazy philoſophers. The truth is, that the wiſdom of our anceſtors could go no farther than to form a Conſtitution on ſuch a conſtruction, that if, at any time, the monarchical and ariſtocratical branches ſhould invade, to a certain degree, the democratical, it muſt reſolve itſelf into a form of Government purely Republican. I, Sir, am averſe to that change; and therefore I maintain the Republican principle, that pillar on which the Crown reſts: ſeeing, that if we ſuffer it to be undermined by thoſe vermin that are engendered in the filth of ſpurious Ariſtocracy, the Crown muſt tumble at laſt. Sir, it is monſtrous to hear how gangs of men, who are knaves, wilfully confound the ſalutary rejection of a Republican form of Government with that of the Republican principle; and it is equally lamentable to obſerve, how others, who are dunces, are totally incapable of drawing the diſtinction. It is nonſenſe to ſay that the Republican principle confounds the neceſſary and the natural diſtinctions amongſt men: for though it does aſſert, that all men are equal, as to their rights, it is as ſtrenuous in affirming, that in their qualifications to move in ſociety, with benefit to ſociety, they are not equal, and never have been ſo. As long as they continue to be what they are, and ever have been, you muſt have the *profanum vulgus*, and in that *profanum vulgus* will ever be found men of all ſizes, of mere wealth, the richeſt often

the moſt contemptible. But the Republican principle is not only the ſupporter but the arbiter of diſtinctions. Why is Majeſty in our Conſtitution emphatically and truly ſtyled the fountain of honour? Becauſe it iſſues from that rock the Republican principle. And when that adverts to the Nobility, with which it not only is perfectly conſiſtent, but of which it is the very author, it means the flower of citizens. In our Conſtitution Nobility ſignifies the bloſſom on the tree of Liberty, the Crown is the fruit, and authority, ſo produced, is certainly wholeſome; but it is not poſſible more ſtrongly to prove the ſpurious and the noxious quality of thoſe weeds, that have ſprung out of the dunghill of parliamentary corruption, than by any interference in the ſmalleſt degree, with the democratical branch—I mean with the formation of it, not with the due controul of it in the proper place—had a ſtrict adherence to original principles, excluſively confined the ariſtocracy to that dignity and high ſpirit of independence which the wiſdom of paſt ages well knew were alone competent to the exerciſe of ſuch a function.

Theſe ſentiments muſt impel any man, who feels them, to ſupport every meaſure that tends to the re-eſtabliſhment of the Conſtitution; and, as I conſider the cauſe of the Catholics to be moſt evidently and deeply blended with that of reform, I ſhall conclude, with once more repeating the zeal with which I am animated in proſecution of their intereſt, adding this ſingle obſervation—

that

that the peculiar circumſtances of this kingdom call on us, with the loudeſt voice, not only to join the moſt zealous co-operation to the efforts of thoſe men in England, who are purſuing reform with ſagacity and ſpirit, but is alſo to take a lead on that ſubject.—For what is the reaſon that that horde of our landed proprietors take up the pernicious and deſpicable abode that they do, in England, followed by a train of miſchiefs that are innumerable? It is becauſe the vanity of empty men, not capable of diſcerning how real eſtimation is to be earned, is captivated by the ſound of England's being called the ſeat of Empire; that is, it is where the King's Court is held, that is full of corruption. Let that corruption be aboliſhed, and thoſe flimſy emigrants muſt return home, to avoid the contempt that ever muſt attend idle, inſignificant, and wandering ſtrangers, in any nation where men are brought back to the exerciſe of the judgment of men; and I rely on it, that the moſt effectual reſtraint on the abſentees of Ireland, would be a curb on the corruptions of the Britiſh Court. I now, Sir, have endeavoured to do my duty, by ſpeaking my ſentiments with freedom, at a time when men of all nations are ſummoned to circulate, with zeal, the effuſions of truth, and to feel a rivalſhip in doing ſo; and I ſay, that, although as the ſubject of a limited Monarch, I am not able to perceive any thing in the ſound of the word Republic, that ought to make men wince; I ſtill am as deeply impreſſed as any man with a ſenſe of the truth

of

of that doctrine, that tells me, that we are to bow low to Majeſty, as that point to which the power of the people is drawn for the public good, by popular conſent; and alſo to revere the genuine Nobleman, whoſe virtues and capacity mark his reſemblance to illuſtrious progenitors, and afford to his country the proſpect of ſucceſſion. For, Sir, though I am far from thinking that that is the wiſeſt part of our Conſtitution, that fixes an hereditary right of legiſlation in any families, ſtill, as long as we have Peers of high blood, who ſhew that blood, it may be prudent not to decry it.

And, before I ſit down, I muſt animadvert on a certain cant expreſſion, that is a favourite with many, and by them applied in crimination to thoſe who are able to eſtimate the value of liberty; applied ſometimes in a pert, and ſometimes a preſumptuous tone; the phraſe is, Galliciſm of ſentiment. Sir, for aught I know, the ruling ſentiment in France may be, that men ought to encounter all dangers and difficulties, rather than ſubmit to arbitrary rule. Sir, our Conſtitution is formed on the pureſt principles of liberty, and if men, who ſee that deviations have been made, and who fear that every departure is making way for the ſecret and gradual approaches of arbitrary rule, if they are zealous in purſuit of Reform, they certainly are actuated by that ſentiment that may be a Gallic one; for though Gallia may have adopted it, that is not a reaſon why we ſhould reſign it.

And

And as there may be men who may have taken the alarm at that intelligence that has been lately conveyed to us through the debates of the Britiſh Parliament—intelligence that it was not poſſible to have collected in this kingdom, that Ireland is in a ſtate of Irritation: to them I muſt obſerve, that the people of Ireland are in that ſtate in which it becomes men to be:—In the ſtate of fairly diſcuſſing what is truth and juſtice, and conſequently what leads to their own happineſs and proſperity, and that, Sir, is not irritation. And if thoſe Members of the Britiſh Parliament continue to abandon the buſineſs of their own country, that they are ſent to manage, in order that they may take up the concerns of another nation, that they do not underſtand, and with which they have nothing to do, they will certainly juſtify that French ſarcaſm that has already pronounced ſome of them to be no more than mountebank orators.

Dr. DUIGENAN—ſtated the Catholic petitions. They all prayed, "That all penal and reſtrictive laws, now affecting the Catholics of Ireland, might be repealed, in conſideration of their loyalty to their Sovereign, their reſpect to the Legiſlature, and dutiful and obedient ſubmiſſion to the Laws."

The Petition from Cavan, ſigned by a Romiſh Prieſt, who, in his ſignature, ſtyles himſelf "R. C. Biſhop of Kilmore."

The Petition from Roſcommon, ſigned by a Romiſh Prieſt, in his ſignature ſtyling himſelf " Roman Catholic Biſhop of Elphin."

The Petition from Galway, ſigned by four Romiſh Prieſts, in their ſignatures ſtyling themſelves reſpectively, " Titular Archbiſhop of Tuam," " Biſhop of Elphin," " Biſhop of Kilmacduagh," and " Biſhop of Clonfert."

The Petition from Drogheda, by a Romiſh Prieſt, in his ſignature ſtyling himſelf, by initial letters only, " Roman Catholic Archbiſhop of Armagh, Primate of all Ireland."

The Petition from Newry, by a Romiſh Prieſt, ſtyling himſelf " R. C. Biſhop of the Dioceſe of Dromore."

The Petition from Limerick, by a Romiſh Prieſt, ſtyling himſelf " R. C. Biſhop of Limerick."

The Petition from Longford, by a Romiſh Prieſt, ſtyling himſelf " R. C. Biſhop of Ardagh."

The Petition from Tipperary, by a Romiſh Prieſt, ſtyling himſelf in his ſignature, " Right Rev. Dr. M'Mahon, Biſhop of Killaloe."

Dr. Troy, Titular Archbiſhop of Dublin, in a pamphlet, intitled " Paſtoral Inſtructions, addreſſed to the Roman Catholics of the Arch Dioceſe of Dublin, publiſhed in 1793, page 85, ſtates, that the Roman Catholic Biſhops of Ireland act as Ordinaries in their ſeveral Dioceſes, and are appointed by, and act under, the Pope's Bulls.

The Romiſh Prieſts above-mentioned, ſigning themſelves Roman Catholic Biſhops, and all the

laity who ſigned theſe Petitions with them have, by ſuch ſignatures, openly avowed their contempt of, and diſobedience to, the Laws and the Legiſlature, even at the very time they appear as Petitioners to the Houſe for a repeal of theſe laws, and contradict, in the moſt audacious manner, the very ſubſtance of their Petitions. They did not act ſo from ignorance of the laws, for they ſigned Petitions to Parliament in 1793, in the ſame manner; but their friends adviſed them to withdraw ſuch Petitions, and preſent new Petitions ſigned in a different manner, with which advice they then complied. And theſe Romiſh Biſhops, particularly he of Elphin, openly exerciſe eccleſiaſtical juriſdiction, diſſolving marriages by ſentences, and executing judicial inſtruments under epiſcopal ſeals, and ſigning ſuch inſtruments as Biſhops.

The laws thus violated, are the following:— Act of 16th of Richard II. called the ſtatute of proviſoes, puniſhment, præmunire. Act of the 2d Elizabeth, ch. 1. ſect. 12. puniſhment for the firſt offence, forfeiture of goods, and a year's impriſonment; puniſhment of a ſecond offence, præmunire; of a third offence, that of High Treaſon.

Act of the 9th William III. chap. 1. ſect. 1. puniſhment perpetual exile; returning to the kingdom puniſhed as Traitors.

Act of the 21ſt and 22d of George III. chap. 26. ſect. 6. puniſhment the ſame with thoſe recited.

The

The other conſideration in their petition, on the ſcore of which they pray a repeal of all penal and reſtrictive laws, affecting the Roman Catholics of Ireland, is their loyalty to their Sovereign. This is to be examined.

Omitting former inſtances of the diſloyalty of Roman Catholics, I come to their preſent proceedings.—The Roman Catholics of the City of Dublin met the 23d of December laſt, appointed a Committee of Nine Perſons, who drew up the petition of the Catholics of the City of Dublin, now before the Houſe, which was approved by the whole Aſſembly: they at the ſame time agreed to requeſt all the Roman Catholics of the nation to prepare ſimilar petitions, and preſent them to the Houſe. This requeſt was immediately complied with by the Roman Catholics, in every county, city, and borough, throughout the kingdom.

Some of the Catholic Nobility and Gentry of ancient families throughout the kingdom, (the whole of which body are ſo few in number, that ſuch of them as have any conſiderable property, do not amount to forty throughout the nation) had diſapproved of many proceedings of the Roman Catholics of Dublin heretofore, and had withdrawn from their Aſſemblies, and Earl Fitzwilliam ſtates in a letter written by him to Lord Carliſle, and publiſhed as a pamphlet; that he, entertaining ſome doubt whether the petitioning Roman Catholics of Dublin, and their Committee of Nine, ſpoke the ſenſe of the Roman

Catholics of the kingdom at large, ſent for ſome of the Chiefs of the Catholic Nobility and Gentry, whom he ſtyles *Seceders*, and aſked them, whether they agreed in ſentiment with the Roman Catholic Aſſembly of Dublin, and their Committee of Nine? and that they aſſured him, they were in perfect union with the Aſſembly of Dublin and their Committee of Nine, and that ſuch Aſſembly and Committee were duly authorized to ſpeak the ſenſe of all the Roman Catholics of the kingdom; and that they were willing that Mr. Edward Byrne, the Chairman of that Aſſembly and Committee, ſhould take the lead in all buſineſs reſpecting the Roman Catholics of Ireland. Hence, it is plain, that the Roman Catholic Aſſembly of Dublin, and its Committee of Nine, do declare the ſenſe and opinions of all the Catholics of Ireland. This Aſſembly met at a Romiſh Chapel in Francis-ſtreet, in the city of Dublin, on the 9th of April laſt, and at this Aſſembly ſeveral moſt traiterous and ſeditious ſpeeches were publicly pronounced, four of them, by four members of the Committee of Nine; and a fifth, by a Nephew of one of the Committee, who happened to be then ſick; in which they moſt traiterouſly endeavoured to incite and encourage all Iriſh ſoldiers and ſailors in his Majeſty's armies and fleets, to deſert their colours: openly declared, that the war we are engaged in againſt the French, was, on our part, and the part of our Allies, an *impious Cruſade* againſt liberty: expreſſed their

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joy at all diſaſters that befell our armies and fleets, and the higheſt exultation that the armies of the Confederated Deſpots (as they ſtyled his Majeſty and his Allies) were flying before the ſoldiers of liberty; aſſerted, that, all victories obtained by his Majeſty's armies and the fleets were public calamities to Ireland, and that Iriſhmen ought to weep for them; that Ireland was ruined by her connection with Great Britain; that they would hereafter never make any application to a Britiſh Miniſtry, nor have any connection with them; that they would ſupport a *radical Reform* in the Houſe of Commons; and, that this nation could never be happy, 'till its Government was changed into a Republic, independent of Great Britain! At the ſame time, magnifying their own power and riches in the moſt vaunting and ſeducing manner to the multitude; theſe ſpeeches they publiſhed in all the Popiſh Newſpapers, that is, in the Newſpapers publiſhed in Dublin, the patronage of all which they have purchaſed, two excepted. The Aſſembly then entered into certain Reſolutions, which they have alſo publiſhed, in one of which they *reſpectfully thank Theobald Wolfe Tone, Eſq. their Agent, for his important ſervices to the Catholic Body, which no Gratitude can over-rate, and no Remuneration can over-pay.* In another, they reſolve, that the Right Hon. Henry Grattan be requeſted to introduce the Catholic Bill immediately into Parliament:—and, in another, they reſolve, to raiſe money by a ſpeedy and liberal ſubſcription throughout the kingdom, under pretence of defraying the expences of their

preſent

preſent application to Parliament, but in reality to ſupport internal inſurrections and rebellion.—[Here the Doctor read ſeveral Extracts from the Speeches and Reſolutions at Francis-ſtreet Chapel on the 9th of April laſt.]—He then ſtated to the Houſe who Mr. Tone is, on whom the Catholic Aſſembly beſtow ſuch laviſh praiſes: Stated the tryal and conviction of the Rev. Mr. Jackſon, a French Spy and Agent, for High Treaſon. On this tryal it appeared that *Tone* was to be appointed an Agent by certain conſpirators and traitors in this kingdom, (one of which is Nephew to one of the Committee of Nine) to go to the French Convention, and to ſolicit an invaſion of this kingdom by the French: That he had drawn up a ſtate of Ireland to be laid before the French Convention, and that he attended at ſeveral meetings of the conſpirators, at one of which he read the aforeſaid paper to the conſpirators. —This paper ſtated, that the people of Ireland were divided into three claſſes.—1ſt, *Proteſtants* of the eſtabliſhed Church, the feweſt in number, but who had almoſt the whole landed property of the nation, and were in poſſeſſion of the whole patronage of the country, eccleſiaſtical and civil; that theſe were all Ariſtocrats, adverſe to any Revolution, and attached to England. 2d Claſs, *Diſſenters*, all Republicans and enthuſiaſtic admirers of the French Revolution. 3d, *Catholics*, the bulk of the people, almoſt the whole peaſantry of the country, in the loweſt degree of miſery and ignorance, ready for any change, becauſe no change can make them worſe: that the name of England and her

power

power was univerſally odious to this third claſs, they are enemies to England from their hatred to the Engliſh name: they are in a ſemi-barbarous ſtate, of all others the beſt adapted for making war. That there is no doubt but an invaſion, with a ſufficient force, would be ſupported by the Catholics, *from their hatred of the Engliſh name*, reſulting from the tyranny of near ſeven centuries. This paper further ſtrongly enforces an invaſion of Ireland, rather than of Great Britain by the French. The tryal and conviction of Jackſon was on the 23d of April laſt, it appeared that *Tone* was one of the conſpirators, and drew up this paper in April 1794, a year before the trial; and it appears from the reſolutions of the Roman Catholic Aſſembly, on the 9th of April laſt, about a fortnight before the trial, that *Tone*, who is by profeſſion a barriſter, is, and has been, for ſome years paſt, the confidential agent of the Catholics of Ireland, and muſt be ſuppoſed well to know the ſentiments of that body in political matters; he is alſo the author of a pamphlet called the Northern Whig, publiſhed about three years ago, propoſing and recommending a coalition between the Proteſtant Diſſenters and the Catholics, for the purpoſe of pulling down the preſent eſtabliſhment in Church and State, and forming a Republican Government in this kingdom, ſeparated from, and independent of, Great Britain. All theſe circumſtances, connected with the publication of the traiterous and ſeditious proceedings of the Roman Catholic Aſſembly at Francis-ſtreet Chapel of the 9th of

April

April laſt, the avowed organ and repreſentative of the whole Catholics of Ireland, plainly ſhew, that the general body of the Roman Catholics of Ireland, have no pretenſions to Loyalty, and that their petition in that reſpect, is an acknowledged falſehood. So much for their pretended loyalty, reſpect for the Legiſlature, and dutiful and obedient ſubmiſſion to the laws of the Iriſh Roman Catholics. Some Roman Catholics of ancient families, and who have preſerved parts of their eſtates amidſt the former bloody convulſions of this country, are well known to be of different political ſentiments from the bulk of the Iriſh Roman Catholics as above ſtated: to be men of honour, and as faithful ſubjects of his Majeſty as the tenets of their religion will ſuffer them to be to a Proteſtant Prince; but as before ſtated, the number of that claſs is inconſiderable, any bill framed for the political aggrandizement of a body of people, entertaining ſuch deteſtable and traiterous political ſentiments as already ſtated, ought to be rejected with the utmoſt contempt by this Houſe.

It is proper to inquire, whether Roman Catholics from the avowed principles of their religion, are entitled to be put on an equality with Proteſtants, in a Proteſtant State, in reſpect to political power, the avowed principle and purpoſe of the preſent Bill?—Roman Catholics abſolutely deny the Supremacy of the King and State in all eccleſiaſtical concerns, and obſtinately refuſe to take the oath ſubſtituted for the oath of ſupremacy, (preſcribed to be taken by the Iriſh act of the

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ſecond of Elizabeth) by the Engliſh act of the third and fourth of William and Mary; "That "no foreign Prince, Prelate, State, or Potentate, "hath, or ought to have, any juriſdiction, power, "ſuperiority, pre-eminence, or authority, eccle-"ſiaſtical or ſpiritual, within this realm." At the time this act of William and Mary paſſed in England, it was the received law of Ireland, that Ireland was bound by the acts paſſed in the Britiſh Parliament, when Ireland was particularly named in them; and this oath was accordingly taken in Ireland, by virtue of that Engliſh ſtatute, by all perſons who were thereby enjoined to take it, and particularly by all the Members of the Iriſh Parliament, which met in Ireland, in the fourth year of William and Mary, as appears by the Journals of the Houſe of Commons. When Great Britain, in the year 1782, relinquiſhed her ancient right of binding Ireland by Britiſh ſtatutes, this oath was preſcribed to be taken in Ireland, by the ſame perſons who were obliged to take it before that time under the Britiſh act, by the Iriſh act of the 21ſt and 22d of his preſent Majeſty, uſually called Yelverton's act.—It has been often aſſerted, both in this Houſe and out of it, that the Iriſh Conſtitution owes its very birth and origin to the famous year 1782: yet, if this Bill paſſes, that oath, in reſpect to Roman Catholics, is to be aboliſhed, and that boaſted Conſtitution of 1782, is to receive a mortal wound.—Roman Catholics not only refuſe to take the aforeſaid oath, but roundly aſſert, that the Pope, a

Foreign Prince and Prelate, is entitled to exerciſe ſupreme eccleſiaſtical juriſdiction within this realm; that he is guardian, and ſole expounder of the Canons, and all eccleſiaſtical laws; that he, *proprio jure*, may make or diſpenſe with all laws of this kingdom relating to eccleſiaſtical matters; that *appeals* from all Eccleſiaſtical Courts in this kingdom, lie to his ſupreme Tribunal; that he is Chriſt's Vicar on Earth; the ſupreme viſible head of the Church on Earth. (See Dr. Troy's Paſtoral Inſtructions, pages 97, 98; and the Catechiſm of Dr. Butler, late Titular Archbiſhop of Caſhell, lately publiſhed, page 24.)— Roman Catholics profeſs themſelves ready to ſwear, that the Pope has not any *temporal* juriſdiction within this realm, either directly or indirectly; but ſuch oath cannot be kept by any Roman Catholic, who holds the above doctrine of the Supremacy of the Pope in Spirituals, becauſe a great degree of temporal power and juriſdiction in a State, is annexed and inſeparably united to the Supreme juriſdiction in ſpirituals, and interwoven with it; for inſtance, the validity of marriage is a matter of pure ſpiritual cognizance, and muſt be pronounced on by Eccleſiaſtical Courts, from which all Roman Catholics believe, that an appeal lies to the Pope; on the validity of marriage depend the temporal rights of inheritance, of dower, of alimony, of ſeparation, of divorce, of liability to a wife's debts, of adminiſtration of inteſtate's effects: nay, even the very right of ſucceſſion to the crown may depend on it. Excommunication is a ſpiritual cenſure, yet it involves

volves many temporal rights; and a thouſand other inſtances of indiſſoluble connection of temporal power and juriſdiction to the ſupreme eccleſiaſtical authority and juriſdiction, might be given; a ſubject, therefore, who denies to the ſtate the ſupremacy in eccleſiaſtical matters, denies nearly one-half of the legiſlative and executive authority of the State.

The Doctor referred to the authority of Sir John Davis, in his ſpeech on the oath of ſupremacy, delivered in the Council Chamber, in Ireland, in the reign of King James the Firſt; that great lawyer ſtates, "That as all the cauſes that "riſe within this kingdom, be either eccleſiaſtical "or civil, the King muſt have power and juriſdic-"tion to decide and determine, as well the one as the "other, or elſe he ſhall be but half a King within "his own kingdom, as having juriſdiction but in half "the cauſes, ſo as his people muſt be fain to appeal "to ſome foreign power, to beg judgment and "right in thoſe cauſes."—See Curtis's Hiſtory of the Duke of Ormond, vol. I. p. 39.—What is the notorious effect of ſuch doctrine? The ſubjecting of this kingdom, in reſpect of one-half of its legiſlative and executive power, to a foreign Prince; which is a crime, according to Locke, if committed by the Sovereign or Legiſlative Power, to be puniſhed by depoſition. Locke's words are, "The delivery of the people into the "ſubjection of a foreign power, either by the "prince or the legiſlature, is certainly a change "of the legiſlative, and ſo a diſſolution of the go-"vernment; for the end why people entered into "ſociety, being to be preſerved one, entire, free,

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" independant ſociety, to be governed by its own " laws; this is loſt whenever they are given up " into the power of another."—See Locke on Government, chap. 19. ſec. 217.—Roman Catholics holding ſuch doctrine cannot be made, with any degree of prudence, Legiſlators, Chancellors, and Judges, as this bill purpoſes to make them. The Iriſh Roman Catholics are more attached to this foreign juriſdiction than the Engliſh Roman Catholics. In the reign of Henry II. (for the Conſtitutions of Clarendon,) the ſubject of contention between Henry and Becket, forbid the exerciſe of the Papel juriſdiction in England, yet they were enacted by the Parliament of England, then all Catholics. This wiſe Prince would not have conteſted this point with ſo much zeal, if the power claimed by the Pope in ſpirituals, did not trench on his temporal power.—It has been attempted to turn the argument of the danger of the Pope's ſupremacy in ſpirituals into ridicule, by a Right Honourable Baronet, a firſt-rate wit in this Houſe, by his aſking, does any man in his ſenſes now dread the power of the Pope, a poor party Sovereign, who owes his ſafety to the protection of a regiment of Engliſh dragoons? To this it may be anſwered with great truth, that it is perfectly immaterial in what perſon—whether a Prince or a beggar—the Roman Catholics ſuppoſe the ſupremacy to be lodged, as they aſſert that it is not lodged in the ſtate: becauſe the danger to be apprehended from ſo pernicious a tenet, ariſes from the numbers and power

of the perſons in the nation who hold it, and not from the power of the perſons they ſuppoſe to be inveſted with it. As the danger to the State, when there was a Pretender to the Crown, aroſe, not from the power of the Pretender, a poor baniſhed Prince, without territory or revenue, but from the number and power of his adherents in this country, the Right Honourable Baronet pilfered this joke from the famous Romiſh agent in England, who has publiſhed his own Jeſuitical letter to the Baronet, in which this piece of wit will be found by any perſon who will give himſelf the trouble of reading it.—No ſect of people, denying the ſupremacy of the ſtate in one-half of its legiſlative and executive authority, can, with any propriety, be put on a level of political power, with thoſe who admit, in the fulleſt manner, the ſupremacy of the ſtate, as well in eccleſiaſtical matters as in temporal.—A ſecond avowed principle of Roman Catholics, which prevents a full communication of political power in the State with them, and will be an eternal cauſe of ſeparation between them and Proteſtants, is that uncharitable tenet of excluſive ſalvation. The Romiſh Church holds Chriſtians, who differ from the Church of Rome in religious opinions, cannot obtain ſalvation in the next world—ſee Butler's Catechiſm, p. 22, 23, 24, and Troy's Paſtoral Inſtructions, from p. 60 to p. 69.—This uncharitable opinion tends ſtrongly to render Roman Catholics irreconcileable enemies to Proteſtants; how can real amity ſubſiſt between them, when

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the Roman Catholic believes his Proteſtant neighbour to be a living tabernacle for the devil, and that his ſpirit, immediately on its ſeparation from the body, deſcends to hell, and is doomed to eternal miſery? Some Roman Catholics revolt from this dreadful doctrine, becauſe their natural good ſenſe and benevolence overcome their religious prejudices; but the bulk of them hold the tenet, and it is carefully inculcated by their Clergy. 'Tis a cruel and unchriſtian doctrine, and calculated for eternal diſcord and ſeparation. Dr. Troy endeavours to juſtify it, by aſſerting that the Proteſtant Church alſo holds the tenet of excluſive ſalvation; his reaſoning and arguments on this point, are ſophiſtical; from his own arguments and quotations it is plain, that the Proteſtant Church, as the truth is, allows, that all Chriſtians, of whatever ſect or perſuaſion, may be ſaved; but the Romiſh Church excludes all Chriſtians, thoſe of their own communion excepted, from ſalvation. Dr. Troy takes great pains to prove that Roman Catholics do not, and ought not to abjure the infallibility of the Pope; the oath they take in that reſpect is, "That it is not an article of the Catholic faith, "neither am I thereby required to believe or "profeſs, that the Pope is infallible." He obſerves, that all they ſwear is, that the Pope's infallibility is not an article of faith, but that they are left at liberty to believe it if they think fit; and he praiſes the Engliſh Roman Catholics for rejecting the form of an oath, a few years ago, which preciſely ſtated, that they did not believe the Pope to be infallible; and then he ſtates, that the decrees of the

Pope,

Pope, *Ex Cathedrâ*, are completely deciſive and infallible, when acquieſced in by the majority of Biſhops; that is, that they are now completely deciſive and infallible, becauſe the acquieſcence or diſſent of the majority of Biſhops cannot now be ever collected, as it is next to impoſſible, that any general Council will ever be again aſſembled in Chriſtendom, in which alone the acquieſcence or diſſent of the majority of Biſhops could be collected.—(See Troy's Paſtoral Inſtructions, p. 73, 74, 75.) Here then is the infallibility of the Pope, avowed to be a principle of the Roman Catholics, notwithſtanding the ſhuffling oath they take in that reſpect. This is a dangerous doctrine, and ought to exclude the maintainers of it, from an equality of political power with Proteſtants in a Proteſtant ſtate. What influence can the obligation of an oath have with perſons, who believe this infallibility? for, if the Pope ſhall pronounce and decree, *Ex Cathedrâ*, or officially as Pope, that the oath is unlawful in itſelf, and does not bind, the ſwearer believing in his infallibility, muſt alſo believe, that he is looſed from the obligation of his oath, and that he does not ſtand in need of any diſpenſation whatſoever for that purpoſe. See a notable inſtance of this method of freeing Roman Catholics, from the obligation of oaths, in the Biſhop of Cloyne's preſent ſtate of the Church of Ireland, page 21, where he ſtates the letter of Cardinal Ghilini, the Pope's Nuncio at Bruſſels, the Cardinal Protector of Ireland, ſo late as the year 1768. It is ſtated, by

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the favourers of this Bill, that the Proteſtants as well as the Roman Catholics of Ireland, are anxious that it ſhould paſs into a law; that the city of Dublin has petitioned the Crown in favour of it, and that ſeveral aſſemblies, in different counties in the kingdom, compoſed of Proteſtants and Roman Catholics, have alſo petitioned the King and this Houſe in favour of it. Nothing can be more unfounded than the aſſertion, that the proteſtants of Ireland, of the church eſtabliſhed, are favourers of this bill. The proteſtant corporation of the city of Dublin, petitioned the king againſt the principle of it, and prayed his protection for the proteſtant eſtabliſhment in Ireland. A few ſectaries in the city of Dublin, improperly enough ſtiled proteſtants, met and agreed on petitions to the crown in favour of the bill; at one of thoſe meetings, at which thirteen attended, who ſtiled themſelves the merchants of the city of Dublin, Mr. Abraham Wilkinſon, an anabaptiſt, preſided, and was ſupported by Mr. Joſhua Pim, a Quaker, and Mr. James Hartley, a Diſſenter; theſe three gentlemen are certainly men of reſpectable characters in the mercantile line, and have made fortunes with unblemiſhed reputations; but it muſt not be conceded, that they, and the few perſons of their own republican faction that aſſembled with them, ſpoke the ſenſe of the proteſtant merchants of the city of Dublin. Another aſſembly, called an Aggregate Meeting, was convened in Dublin; theſe Aggregate Meetings are a late invention of the Republican faction in this kingdom:

dom: a few bell weathers of that flock meet together, and if one of their faction happens to be a Sheriff or a Magiſtrate, as is ſometimes the caſe, they draw up what they ſtyle a requiſition to him, to aſſemble forthwith the whole gang by public advertiſement. As this faction is in general compoſed of the meaneſt, the pooreſt, and moſt deſperate of the community, all levellers, no perſon ventures into an Aſſembly thus convened, who has any regard for his purſe or his throat. When ſuch an Aſſembly meets, one of the Captains of the gang pulls a ſtring of ſeditious reſolutious or a factious petition out of his pocket, reads them to his confederates; they are inſtantly adopted, ſigned by the Captain, and publiſhed with great induſtry throughout the kingdom by the factious newſpapers. Mr. Alderman Howiſon, a Diſſenter, lately called an Aggregate Meeting in this city; a Petition was there produced, read, and adopted by the Aſſembly, purporting to be a Petition to his Majeſty in favour of the Roman Catholic claims, and the Aſſembly then came to a reſolution of deputing Mr. Alderman Howiſon and another gentleman, a Diſſenter, as their Ambaſſadors to preſent this Petition to his Majeſty; the Aſſembly conſiſted of ninety perſons, and the Petition was afterwards ſent about the town to all Republicans to ſign it, by which means they procured about 500 ſignatures to it, and the Ambaſſadors carried it to London, and preſented it to his Majeſty at Levee. To give ſome idea of the Republican principles of this Aſſembly and

the rank of its component parts, the principal orator, as he was a man of the name of Willis, by trade a maker of leather breeches: this man, at a Sheriff's entertainment about a year ago, given by Mr. Sheriff Giffard, refuſed to drink the King's health, at which the company was ſo enraged, that they filled a large glaſs with the drainings of the bottles, compelled the breeches-maker to drink it off to the King's health on his knees, and then turned him out of the room. Mr. Howiſon, a few years ago, was, by the intrigues of a Republican faction, at that time headed by Mr. James Napper Tandy, elected Lord Mayor of the city of Dublin, in prejudice to a moſt reſpectable Alderman, Mr. James, whoſe turn it then was to fill that office, and which he has ſince filled greatly to the honour of the city and his own credit. [Alderman James, is brother-in-law to Alderman Howiſon]. One Cooney, the Editor of a factious newſpaper, ſtyled the Morning Poſt, (who is now ſuffering impriſonment in Newgate, being convicted of publiſhing ſeveral falſe, malicious, and ſeditious libels), was, previous to the Mayoralty of Alderman Howiſon, convicted of publiſhing a moſt ſcurrilous and malicious libel againſt our Queen, the pattern of all that is good and great, the beſt of wives, the beſt of mothers, and the ornament of her Court and Kingdom; for this offence Cooney was ſentenced to be impriſoned, and pillored at the expiration of the term of his impriſonment; he ſuffered the puniſhment, and Lord Mayor Howiſon having

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an official dinner at the Manſion houſe in a day or two after Cooney was liberated from his impriſonment and the pillory, invited Cooney to this dinner, and he was placed at this entertainment next the firſt Nobility of the kingdom, though he had publicly ſtood in the pillory a few days before in College-green. It cannot be admitted that this Bear-garden of Republican Diſſenters ſpoke the ſenſe of the Proteſtants of Dublin. In the county of Cork fourteen perſons aſſembled, ſix only of them freeholders of that county, and entered into reſolutions favourable to the Catholic claims, and to this bill, and ſtyling themſelves the Freeholders of the county of Cork, ſent up their reſolutions to Lord Kingſborough, one of the Repreſentatives of the county in Parliament, as inſtructions to him how to vote on the bill. His anſwer to theſe perſons is remarkable for its ſpirit and propriety; he has ſpoken againſt the bill, and has declared that he will vote againſt it, notwithſtanding theſe pretended inſtructions of Freeholders. The ſame political legerdemain has been played by the Republican faction, in ſeveral other counties.

The numbers and power of the Roman Catholics of this Kingdom, have been exaggerated by the Patrons of this Bill, not only beyond reality, but probability; and ſuch exaggerated accounts have been carried over to the Engliſh Miniſtry, and have had conſiderable effect. As to numbers, the Roman Catholics of Ireland do not exceed the Proteſtants in a greater proportion, than that

of two and a half to one; ſuch was the proportion by a very accurate account of the number of the inhabitants of this kingdom, made in the year 1732; the whole inhabitants of this kingdom then amounted to ſomething leſs than Two Millions. The number of inhabitants has certainly ſince encreaſed, but it is highly improbable that they amount now to Four Millions, that is, that the population of this country has been more than double in ſixty years. The accuracy of the modern calculators of population is much to be ſuſpected: Mr. Chalmers, in a late tract, has proved to demonſtration, that the calculation of Doctor Price, as to population in England, is groſsly erroneous; the ſurface of Great Britain is to that of Ireland, in the proportion of three and a half to one; if then Ireland contains Four Millions of inhabitants, as modern calculators aſſert, Great Britain, which to a traveller appears to be much better peopled, muſt contain upwards of Fourteen Millions, which is much more than the inhabitants of Britain are uſually calculated at. But ſuppoſing Ireland now to contain Four Millions of inhabitants, it is certain that the proportion above-mentioned of Catholics to Proteſtants in 1732, muſt be rather diminiſhed from many cauſes in this year (1795) in favour of Proteſtants; and that as the ſtrength of the Diſſenting intereſt in Ireland, is confined to four Counties only, in which four Counties the Proteſtants of the Eſtabliſhed Church are at leaſt as numerous as the Diſſenters, it follows, that the great body of the

Proteſtants

Proteſtants of Ireland, are Proteſtants of the Eſtabliſhed Church: it is alſo equally certain, that much the greater number of the Proteſtant Diſſenters of Ireland are good and faithful ſubjects of his Majeſty, and well attached to the Conſtitution; and that the Republicans amongſt them are not ſo numerous as generally imagined, but that their turbulence makes them appear to be more numerous than they are in reality. As to the power of the Roman Catholics in the State, that muſt be eſtimated not ſo much from their numbers, as from their landed eſtates and perſonal property. The landed eſtates in the hands of Proteſtants in Ireland are to thoſe in the hands of Roman Catholics, in the proportion of fifty to one; and, the Catholic Agent, Mr. Tone, may be believed, when he ſtates that the Peaſantry are moſtly Catholics, and the pooreſt and moſt wretched in Europe: what perſonal property there is lodged in the hands of the Roman Catholics, is confined to merchants and traders of that profeſſion in cities and towns; and they certainly are not poſſeſſed of the twentieth part of the perſonal property of the nation. To convince Gentlemen of this truth, let it be remembered, that a few years ago, a National Bank was eſtabliſhed in this kingdom, a ſum of 600,000l. was the capital: the Roman Catholics of Ireland, (though very ambitious of becoming Directors of this Bank,) were only able to ſubſcribe Sixty Thouſand Pounds of the capital among them all: the reſt was ſubſcribed by Proteſtants! Away then with theſe fallacious boaſtings of the wealth and

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power of Iriſh Roman Catholics! 'Tis one of the arts practiſed by the Patrons of this Bill in this Houſe, to endeavour to intimidate Proteſtants by prophecies and forebodings of dreadful wars, tumults, and maſſacres, which they are conſtantly trumpeting forth, as the certain conſequences of the rejection of this Bill: When I ſee a Gentleman, equal as an actor to Garrick, Barry, or Sheridan, get up in this Houſe, with all the well-diſſembled marks of horror and diſmay in his countenance, his hair ſtanding at end, and hear him conjuring up the hideous ſprites of battle, murder, and ſudden death, as conſequences of rejection, in ſolemn tones, from the loweſt key of his voice, as if he was encloſe in a hogſhead and ſpeaking through the bung-hole—though I admire his ability in acting, yet, as I am no way diſmayed by the unſubſtantial goblins, my great reſpect for this Houſe alone reſtrains me, from ſinging to him the Nurſes ſong,

"Get away Raw-head and Bloody bones!
Here is a Child does not fear you."

It has been argued, that the Parliament of this Kingdom has already conferred on Roman Catholics the Elective Franchiſe; that acquiſition of the Repreſentative Franchiſe, is the certain conſequence of the poſſeſſion of the Elective; and that therefore it is abſurd to reject the Bill, and refuſe now the Repreſentative Franchiſe to the Roman Catholics, which they will certainly ſoon acquire. How does it appear, that the acquiſition of the Repreſentative Franchiſe is the certain

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conſequence of the acquiſition of the Elective? —Experience proves the contrary. No man can poſſeſs the Repreſentative Franchiſe in England, who has not a clear unincumbered eſtate of 300l. per annum, which entitles him to ſit in Parliament as Member for a Borough; or, 600l. per annum, which entitles him to ſit in Parliament for a County; yet, the great majority of thoſe perſons in England, who enjoy the Elective Franchiſe, are excluded from the Repreſentative Franchiſe, becauſe they have not eſtates of 300l. per annum, nor of 600l. per annum. The enjoyment of the Repreſentative Franchiſe, by Roman Catholics in Ireland, would ſubvert the Conſtitution; and if it were true, that the enjoyment of the Repreſentative Franchiſe is a certain conſequence of the enjoyment of the Elective, the argument of the patrons of this bill would only prove, that we ought inſtantly to deprive the Roman Catholics of the Elective Franchiſe for the preſervation of the Conſtitution in Church and State. This bill, if paſſed into a law, would not content the Roman Catholics, for they pray the repeal of all reſtrictive and penal laws, affecting them particularly; which this bill, if paſſed into a law, would not effect; though it is fully competent to the ſubverſion of the Conſtitution. The Roman Catholics have been called upon by the Republican faction to make their preſent demands; that reſtleſs faction ſaw they were too weak to carry on their deſign of eſtabliſhing in this kingdom a democratic Republic on the French ſcheme, without the aſſiſtance of the bulk

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of the people; they have therefore called into their aid the Roman Catholics, by offering to them the ſubverſion of the Conſtitution in Church and State, founded in the 2d year of Queen Elizabeth, revived and ſtrengthened by new barriers at the Reſtoration, improved, and renovated, and again eſtabliſhed at the Revolution, again ſtrengthened and fortified in the year 1782, the glorious æra, as the patrons of the Bill ſay, of the enfranchiſement of Ireland. The Roman Catholics have attentively liſtened to the call, and zealouſly embraced the offer; they are now completely Republicans and Democrats; ſee all their late publications: the Stewart race, to which they were attached as Monarchs, are extinct, and they mortally hate an Engliſh Government, and the Houſe of Brunſwick. If you capacitate Roman Catholics to enjoy all the great offices of the State, and to ſit in Parliament, by paſſing this bill, what is called by the Republican faction a Reform in Parliament, muſt be the immediate conſequence, becauſe, as the repreſentation of all Counties, potwalloping Boroughs, Cities, and Towns, where the election is popular, will be open to Catholic ambition, Catholics will become natural enemies to all cloſe Boroughs, from which they will be in general excluded; they will therefore more ſtrongly unite themſelves with the Republican party, and inſiſt on the deſtruction of theſe boroughs, and the diviſion of the kingdom into departments like France: if you confeſs, by paſſing the preſent bill, that you cannot and dare not reſiſt their preſent demands, how will you be able

to

to reſiſt their demand of a reform, when their ſtrength and influence will be encreaſed ten-fold, and when their intereſt will draw ſtill cloſer the bands of confederacy between them and the Republicans? All ariſtocratic influence will be then baniſhed from this Houſe, it will become a mere democratic aſſembly, and the more Catholic the more Democratic. Then adieu to all eſtabliſhment; Church and State will vaniſh before them, an immediate attempt to turn this Monarchical Government into a Republic, under the protection of France, and ſevered from the Britiſh empire, will be the conſequence. This nation will become a field of battle for the Britiſh and the French, as Sicily formerly for the Romans and the Carthaginians; miſery and deſolation will overwhelm the country like a deluge, and ſweep away Proteſtant and Roman Catholic in one common ruin: Britain, as heretofore, muſt, from the geographical ſituation of the country, be victorious, and experience will teach her the neceſſity of uniting this country for ever to the Britiſh empire, which ſhe, fatally for her own and our happineſs, neglected to do at the Revolution, when ſhe had it in her power. If this bill ſhould paſs this Houſe and the Peers, it is impoſſible that the King could give the Royal aſſent to it. Part of the King's Coronation oath, ſettled at the Revolution, is as follows 'I will, to the utmoſt of my power, "maintain the Proteſtant Religion as by law eſta-"bliſhed, and preſerve to the Biſhops and Clergy, "and to the Churches committed to their care, "all ſuch rights and privileges, as by law do, or

" ſhall, appertain to them or any of them." This oath has conſiderable additions made to it by the Act of Union between England and Scotland in the reign of Queen Anne. That Act enacts as follows, " that all acts then in force for the eſta-
" bliſhment and preſervation of the Church of
" England, and the doctrine, worſhip, diſcipline,
" and government thereof, ſhall be in force for
" *ever*. That every King or Queen, at his or her
" Coronation, ſhall take and ſubſcribe an oath to
" maintain and preſerve inviolably the ſaid ſettle-
" ment of the Church of England, and the doc-
" trine, diſcipline, and government thereof, as by
" law eſtabliſhed, within the kingdoms of England
" and Ireland, the dominion of Wales, and the
" town of Berwick, and the territories thereunto
" belonging. That this act ſhall for ever be a
" fundamental and eſſential part of the Treaty of
" Union between England and Scotland." I have already ſhewn, that the Bill, if paſſed into a law, would not only ſubvert the civil conſtitution, but that it would alſo ſubvert the eccleſiaſtical eſtab-liſhment; and that therefore his Majeſty, a moſt religious pious Prince, could not, conſiſtent with the obligation of his Coronation oath, give his Royal aſſent to ſuch a bill. It has been argued, that the Royal Veto is now extinguiſhed by diſuſe, and that the King is, by the Conſtitution of the kingdom, obliged to give his Royal aſſent to any act which has been approved of by the Houſes of Lords and Commons; and that if the Houſes of Lords and Commons ſhould agree upon an act for aboliſhing the Proteſtant religion, or even

Chriſtianity itſelf, the King would be obliged to give the Royal Aſſent to the Act, and that his doing ſo, would be no breach of his oath. This argument is pilfered alſo from the letter of the Romiſh Agent in England to a Right Hon. Baronet already mentioned, but he uſes it in a more diſguiſed and Jeſuitical manner than it is ſtated in this Houſe. Little credit is due to the arguments of this Romiſh agent: during the American war, he conſtantly preached up in Parliament the moſt violent Republican doctrines; when it pleaſed God to afflict his Majeſty with a moſt grievous malady, to the great grief of all his faithful ſubjects, this man was impious enough to declare, in the Engliſh Houſe of Commons, that God Almighty had *hurled* his Majeſty from his Throne; as it was aſſerted in the Engliſh and Iriſh papers of that day. Upon the deſtruction of Chriſtianity in France he changed his opinions, and wrote violently againſt the French Democrats, for doing the ſame things which he had ſo often, and with ſuch energy, commended, when performed by the American Republicans. The reaſon is plain; the Americans then ſtood in need of the aſſiſtance of the French, who, at that time, profeſſed the Roman Catholic Religion; the Americans, therefore, favoured the Roman Catholic Religion, but the French, in their late revolution, proſcribed all Chriſtianity; conſequently the Roman Catholic Religion, which this agent ſtyles pulling down the *Majeſty of Religion*. Hence *illæ lachrymæ* of that gentleman, and hence his recantation of Republicaniſm. This arguments to prove

that

that his Majeſty may at any time violate his Coronation oath, both in premiſſes and concluſions, may be fairly denied; either or both Houſes of Parliament cannot diſpenſe with the obligation of his Majeſty's oath; it was never before aſſerted that they would aſſume the pretended power of the Pope of Rome, of abſolving from the obligation of oaths, neither can it be conceded that his Majeſty's veto is gone by diſuſe. A caſe may be however put further, to ſhew the abſurdity of the argument: By Iriſh Acts of Parliament unrepealed, the kingdom of Ireland is declared to be for ever annexed to, and dependant upon, the Imperial Crown of England, and that whoever is King of England becomes thereby *ipſo facto* King of Ireland. If a bill was to paſs both Houſes of Parliament in Ireland for aboliſhing the Proteſtant Religion, and for eſtabliſhing the Roman Catholic Religion in Ireland, could his Majeſty, conſiſtent with the Coronation oath taken by him in England, purſuant to the act of Union, give the Royal aſſent to ſuch bill, whilſt the act of union remained in full force in Great Britain? The Romiſh Agent in England will ſcarce aſſert that he could.—The Doctor concluded his long ſpeech with a declaration, that he would vote for the rejection of the bill.

The Bill was at length rejected by a majority of 71.

FINIS.